

LIBRARY OF PRINCETON  
JAN 20 1886

# OLIVE TABLETS



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4:11-14.

R. M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ----  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11:3, 4.

## CONTENTS

QUESTIONS OF THE HOUR . . . . .	73	MONOGRAPHS . . . . .	82
NEWS OF THE CHURCHES . . . . .	78	EDITORIAL NOTES . . . . .	94

No. April, 1908. 4

# OLIVE TREES,

A Monthly Missionary Journal.

Subscription Price, 50 cents a year in the United States, and 75 cents to foreign countries, including Canada, and when mailed to subscribers in City of New York.

Address:  
R. M. SOMMERVILLE, Publisher,  
No. 325 West 56th Street,  
New York.

Entered as Second Class Matter at  
Post Office, New York, N. Y.

## Officers of the Woman's Missionary Society of Pittsburg Presbytery

### President

MRS. H. H. GEORGE, College Hill, Beaver Falls, Pa.

### Recording Secretary

MRS. R. M. PEARCE, 1834 Fourth Ave., Beaver Falls, Pa.

### Treasurer

MRS. S. R. WILLS, 519 South Ave., Wilkesburg, Pa.

### Cor. Secretary

MRS. HARRY A. FISCHER, 1225 Monterey St., Allegheny

### Supt. Literature

MRS. D. C. MARTIN, 401 N. Highland Ave., East End,  
Pittsburg.

### Supt. of Children's Bands

MISS MINNIE STEELE, 231 Shady Ave., East End, Pitts.

### Supt. of Thank Offering

MRS. ROBT. A. STEELE, 313 Princeton Pl., East End, Pitts.



# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1908.

4.

## QUESTIONS OF THE HOUR.

### THE FIRST YEAR OF THE LAYMEN'S MISSIONARY MOVEMENT.\*

SAMUEL B. CAPEN.

On Nov. 15, 1906, there was organized in the city of New York the Laymen's Missionary Movement.

In behalf of the Executive Committee of the movement, I give herewith in brief the record of the work up to the end of the year 1907. We wish you to know personally of the success of our plans thus far; to tell you something of our future hopes, and to ask for your earnest efforts and prayers in the months that are just before us, which are so vital to our continued progress.

No one could have possibly foreseen the rapidity of the growth of this movement. We have every reason for encouragement and for continued gratitude to God. We can state—

*First*—That our plan has been heartily approved by the representatives of the foreign missionary boards of the United States and Canada at their annual conference last January.

*\*The Secretary of this Movement has kindly given OLIVE TREES permission to publish this report of Dr. Capen, Chairman of its Executive Committee, that our readers may have an official statement of the progress, present standing and outlook of this twentieth century movement in the interest of world-wide evangelization.*

*Second*—That almost one hundred men in different parts of the country, leaders in their respective denominations, have become members of the General Committee.

*Third*—That six public dinners were held last spring, followed by addresses, in New York, Philadelphia, Chicago, Baltimore, Toronto, and Boston. These meetings were attended by about twelve hundred men, many of them leaders in foreign missionary work in these cities. The secretary of one of the Canadian missionary societies has said that "potentially this is the most important religious movement of the century."

*Fourth*—The Laymen's Centennial Commission of fifty men has been made up. Some of the men, like Mr. S. W. Woodward, Mr. Wm. T. Ellis and Mr. John B. Sleman, Jr., have returned and are inspiring people at home with the testimony of what they have seen.

*Fifth*—At an intersynodical foreign missionary convention for men connected with the Presbyterian Church, North, held at Omaha last February, it was voted to recommend that their churches raise on an average five dollars per member for foreign missions, which would be more than quadrupling their present gifts.

*Sixth*—The men in the Southern Presbyterian Church already are organized, with committees in each Presbytery, and they are rapidly securing one good strong

layman to represent this movement in every congregation. With H. C. Ostrom as Field Secretary, they are planning to increase their foreign missionary offerings from \$275,000 a year ago to one million dollars this year. They are trying, so far as possible, to reach all their 250,000 members with a personal subscription on a weekly basis, which they believe will give them the million dollars. At their General Assembly, which met at Birmingham, Ala., May 22, they accepted their field, estimated to contain 25,000,000 people, and the Assembly declared "It to be in our judgment the duty of our Church to bring its foreign missionary offerings up to this mark (one million dollars) at once."

*Seventh*—The Southern Baptist Church has also organized its laymen. They are seeking to find a secretary, and are planning to increase their foreign missionary offerings this year from \$100,000 to \$750,000. They already have State organizations of the Laymen's Movement in quite a number of the Southern States.

*Eighth*—The Southern Methodist Church has also organized its Laymen's Missionary Movement, and is planning an aggressive missionary campaign throughout that denomination.

*Ninth*—The Board of Missions of the Episcopal Church has passed a resolution commending the movement.

*Tenth*—There is a growing interest in foreign missions among the laymen in the Baptist Church in the North. Some of their leaders have been abroad this year, and have returned with a new interest. The exact form of work to be undertaken has, however, not yet been determined upon.

*Eleventh*—The American Board, at its annual meeting in Cleveland, Oct. 9 to 11, voted heartily and unanimously to cooperate with the Laymen's Missionary

Movement, and has pledged itself to endeavor to reach the 75,000,000 people in the fields for which it is especially responsible, as rapidly as possible. It has voted also to endeavor to double its gifts, with the purpose of ultimately giving a much larger sum.

*Twelfth*—Interdenominational Co-operating Committees are already organized, or are being organized, in many of the large centers of the United States and Canada.

*Thirteenth*—By invitation of various British missionary societies, a deputation of six laymen was sent to London last May. This deputation was received officially at the Bible House in London on May 27 by about seventy-five men, representing the various British missionary societies. Mass meetings were held in London, Bristol, Sheffield, Edinburgh and Liverpool. In the latter city there were 1,800 present, and it was said to be the largest men's missionary meeting ever held in that city. The same plan that is being followed in this country has been adopted by the men both in England and Scotland, and their thought is to have a hundred men as a committee representing each country. Among the prominent men who co-operated in launching the Laymen's Movement in Great Britain are the following: Lord Guthrie, Lord Kinnauld, Lord Overtoun, the Master of Polwarth, Sir Mackworth Young, Sir Edwin Russell, Sir Andrew Wingate, Colonel Williams, Sir John Kennaway, Sir Albert Spicer, Sir Fowell Buxton, the Master Cutler of Sheffield, the Lord Provost of Edinburgh, the Lord Mayor of Bristol, the Lord Mayor of Liverpool, and the Lord Mayor of Sheffield.

*Fourteenth*—The men in Germany are inquiring about the movement, and we are told that they are eager for a plan of this kind.

*Fifteenth*—The most significant development of the movement has been the action taken by the representative Christian men of entire cities, during October, November and December, 1907. In twelve cities visited during this period, large assemblies of carefully selected men have undertaken to increase the missionary offerings of the churches of their respective cities, in an absolutely unprecedented manner. Some have decided that these offerings should be doubled this year; others that they should be trebled, and several cities have undertaken to quadruple their offerings. In some of these cities great progress has already been made toward securing the amounts aimed at.

Men are showing unprecedented willingness to get behind the missionary enterprise and undertake to give and raise greatly increased amounts of money for it. In some cases the goal set up may not be reached in a single year, though in a number of cases it undoubtedly will be. This much is abundantly apparent, many strong men of the Church want to see the evangelization of the world seriously attempted, and they are willing, in increasing numbers, to work hard to get this object accomplished.

The twelve cities in which these definite policies have been adopted are: Topeka, St. Joseph, Brantford, Ont.; Hamilton, Ont.; London, Ont.; Toronto, Ont.; St. Louis, Nashville, Knoxville, Atlanta, Charlotte and Norfolk.

Quite as notable as the increase in financial co-operation by business men has been the great spiritual uplift that has come to many of these men. It is certain that men are being aroused by this missionary challenge, and are being led to give themselves as never before to the whole work of God in the world. While the primary objective of the movement is

the evangelization of the non-Christian world, it is already releasing vast spiritual forces for dealing more adequately with the problems confronting the Church at home. Jacob A. Riis gives striking expression to the working of a great spiritual law when he says, "Every dollar contributed to foreign missions releases ten dollars' worth of energy for dealing with the tasks at our own doors."

*Sixteenth*—The Scottish National Committee have secured Mr. Kenneth MacLennan, of Edinburgh, as General Secretary of the movement in Scotland. The English National Committee are earnestly seeking for a suitable General Secretary, the funds for his support having been already subscribed.

*Seventeenth*—On Dec. 5 there was organized in the city of Chicago by the Congregationalists of the interior States, a committee to co-operate with the Laymen's Missionary Movement. There is to be a central committee at Chicago, with three co-operating members from each State. It is proposed to secure the names of all male members over eighteen years of age in the Congregational churches in these States, and to reach them with special literature. It is hoped thus to touch many thousands of men. Groups of laymen are to be organized in each State to visit churches and present the objects of this special movement.

*Eighteenth*—We have just published a series of strong missionary pamphlets for men, which from their high character will be of universal interest.

#### IMPORTANT LAYMEN'S MEETINGS.

*First*—The Congregational laymen are planning to have meetings similar to the one recently held in Chicago, in New England, in New York and in two or three places upon the Pacific Coast.

*Second*—The Northern Presbyterian Church is planning a men's foreign mis-

sionary conference at Philadelphia, to be held Feb. 11 to 13, at which they hope to have at least a thousand men present.\*

*Third*—The Southern Methodist Church is planning a convention of a thousand men to meet in Chattanooga next April.

*Fourth*—The Baptist laymen of Canada are arranging for the early organization of a laymen's movement there.

*Fifth*—Plans are being made, with the expectation of holding missionary meetings for men in many of the large cities of the United States and Canada this winter.

*Sixth*—Dr. Torrey, Dr. Chapman and others have it in mind to put foreign missions into their evangelistic campaigns, giving perhaps one entire day to foreign missionary needs.

#### METHODS OF WORK.

*First*—In co-operation with the Laymen's Missionary Movement it is urged that in all the great cities there should be organized at once, interdenominational co-operating committees to promote an aggressive and adequate missionary policy in all the churches in their district.

*Second*—This interdenominational co-operating committee should plan to secure a group of key-men in each local church, who shall be pledged to care for foreign missionary interests, working always in harmony with pastors and church committees.

*Third*—Let these key-men, in parlor and dining-room conferences, endeavor to reach all the men in their own local churches. We want what has been well called "applied personality."

*Fourth*—In doing this personal work, an endeavor should be made to secure as

*\*As planned, this convention was held on the date named, with an enrollment of fifteen hundred delegates, and attended by hundreds of visitors interested in the movement.*

many men as possible to subscribe to the Declaration Card of the Laymen's Missionary Movement:

**Believing it to be the duty of the Church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the Church of this generation may obey this command.**

*Fifth*—A further endeavor should be made to secure from all the men in all our churches definite pledges of money, worthy of the present-day opportunities and of the Master Whom we serve.

*Sixth*—We believe that it will be possible to reach and utilize existing church clubs, many of which are organized simply for social purposes. What the men need to-day is something that calls for service.

#### SPECIAL CALLS FOR PRAYER.

*First*—How to grapple with the great problems of co-operation, leadership and methods. After arousing such expectations at home and among missionaries abroad, we need the Divine guidance as never before.

*Second*—It would be of great value, if it is possible, to find some comprehensive plan of finance for the whole foreign missionary enterprise. It is difficult to find such a plan, and we need special guidance here.

*Third*—May we not ask for continued prayer for the various meetings of the winter?

*Fourth*—The missionary movements of the centuries were born in prayer meetings, and this has been most emphatically true of our Laymen's Movement. We must continue in this spirit of prayer if we are to succeed in our purpose. We men need not only to study missions and plans of systematic and universal benevolence, but most of all to develop the prayer life. Let us then together pray that we and all men may have a larger vision of

the wonderful opportunities open to us everywhere; that to all men may be revealed the meaning of stewardship; that we may have more personal loyalty to Jesus Christ, and that His order to "Go and disciple the nations" may become more real to us; that we may all be more ready to assume definitely our own share of the sacred obligation that rests upon us; that we may be more ready to plan, to give and to sacrifice for Christ's sake.

*Boston, Jan. 1, 1908.*



The story is told of a young English nobleman who rode up and down the street one day, in a village of Cornwall, seeking a public house which would furnish him with a drink of liquor. Not finding what he wanted, and meeting a gray-haired peasant returning home after a day of toil, in angry tones he asked him: "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognized him as a nobleman, and lifting his cap, humbly replied: "My lord, about a hundred years ago a man named John Wesley came to these parts." And the old peasant walked on homeward.

What a glorious privilege was that of the dauntless preacher of the gospel to have changed the character of a people so that it was never afterward the same! Cornwall still felt the fruits of his toil, though a hundred years were gone. We may not, like Wesley, write our names where posterity will read and remember them, but we may so live that generations yet to be will be influenced for good by the words we speak and the deeds we do.—*Ex.*



There is no reason or even pretext for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the Church is perfectly able to furnish to-day in abundance.

The awful extent of the field need not discourage us. We can reach the thousand millions with the gospel, and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the Church to enter and take possession. He has wrought results within half a century that have constrained even unbelievers to say, "This is the finger of God."—*A. T. Pierson.*



The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—ay, deep down at the root of our spiritless life—is the need for the forgotten secret of prevailing world-wide prayer. Do not think that you have no influence, or that your prayer will not be missed. Your prayer and faith will make a difference.—*Rev. Andrew Murray.*



In the Philippine Islands, thirty thousand opium smokers who spend \$1,000,000 annually for the drug, will be forced to give up their baneful habit within the next few months. The law prohibiting the importation of opium into the Philippines becomes effective in a little more than a month, and Congress has refused to extend the time limit.—*The Presbyterian.*



God makes large investments in the soul of a man, and expects large returns in the services of a man.—*Bishop McDowell.*

## NEWS OF THE CHURCHES.

### ABROAD.

**Latakia, Syria.**—A postal, dated Feb. 19, 1908, announces the birth of a son to Rev. and Mrs. Samuel Edgar, on Feb. 15, 1908.



A letter from Rev. James S. Stewart, dated Feb. 19, 1908, contains very interesting items:

I am told that it is my turn to write the monthly letter to the Board. Two weeks or more ago I took Rev. McFarland on his first trip to Gunaimia and Inkzik. We were encouraged by the favorable conditions prevailing at Gunaimia. The people were hungry for the preaching of the gospel. They were also pleased to see the new missionary. We had no house large enough to hold the audiences on the Sabbath. Three children were baptized. The day school is doing well, and has an attendance of about thirty. We spent more than one whole day in hearing the recitations and examination of classes. One class was ready to repeat thirty Psalms in meter.

We spent but one night at Inkzik, and had a small number present for worship. We have only three communicants in the village at present. There is a good school, say of twenty-five or thirty boys. We spent about half a day in the examinations.

Two teachers employed at Tartous have tendered their resignations, to take effect March 31, purposing to go to the United States. We are at a loss to know how to supply their places. The opposition to our work there still continues strong, but the work of teaching and preaching and testifying goes on. Mr. McFarland and I will make a tour in that direction soon.

Everything in Latakia is progressing favorably. There are several cases of sickness among our own people. One, an aged servant of God, certainly cannot live very long. His disease is of the kidneys. He is very patient and strong in the faith. - - -

We have no late news from Suadia. Mr. McFarland is expecting to make Mr. Dodds a visit next month. It is too bad that Mr. Dodds cannot stay at Suadia till next fall. - - -

We have not yet received permission from the government to proceed with our cemetery wall.

**Mersina, Asia Minor.**—The following letter, dated Feb. 19, 1908, is from Rev. C. A. Dodds:

Those who were interested in the young Fellah to whom I referred in a letter, part of which appeared in *OLIVE TREES* for November, 1907, will be interested in hearing a little more about him. While I was away to Beirut last fall to meet Mrs. Dodds and Mary, he left Mersina for Cyprus, where he was under Mr. McCarroll's oversight for two or three months. Later he went to Egypt and is now at the Assiut Training College of the United Presbyterian Mission. I give some quotations concerning him from a letter written Feb. 7, by Dr. J. R. Alexander, president of that institution:

"Abd El-Karim has started into school this term diligently, and we hope that he will be successful in his work. It is yet too soon to venture an opinion in regard to his mental equipment. He seems willing and very desirous to learn. He is showing an excellent spirit, and lives harmoniously with his room-mates and class-



mates. During the vacation he went to work with one of our local tailors. He did not receive any pay, but he was boarded for his work. He has now become acquainted, and I am informed that he has proved himself so acceptable as a tailor that when he wishes to work again, a salary will be paid him. He is keeping up his connection with the tailor, so that he may obtain employment with him during the long vacation—June 1 to Aug. 20.

- - - If Abd El-Karim proves satisfactory, we shall give him a chance. We can find him some work during the session, by which he can help himself somewhat, and during the vacations he can earn his living. If he should not prove an apt student, we trust that he can grow into a competent tailor. People of this trade find an abundance of work and make good livings. - - - We shall let you know in the summer how he is getting along. In the meantime he is safe and well and in the way of learning and of making a livelihood."

You will see from the foregoing that Abd El-Karim seems so far to be giving a fair account of himself. But he still needs to be remembered in our prayers, that he may become a vessel unto honor, sanctified, meet for the Master's use.

The work here in general moves along with perhaps about the ordinary amount of both disappointment and encouragement, or possibly a little more than usual of both. Here at Mersina there appears to be little life. At Tarsus and Adana more interest is manifested than here, and apparently an increasing interest. It is to be hoped that fruit may result. The Tarsus school is away ahead of former years, at least far ahead of what it has been since my coming to Mersina. M. Makhail reports an attendance of about ninety.

The projected purchase of the building

in Tarsus is blocked for the present by the demand that before getting possession of it, I sign an agreement that the house shall not be used for a church, school or hospital. I have written Ambassador Leishman concerning the matter, and am awaiting a reply from the embassy. It is said to be becoming increasingly difficult for Americans to acquire property in Turkey for mission purposes. Possibly it may be an indication of increasing consciousness on the part of the powers of darkness of their inability to cope with the weapons of light.

All in the Mission are in fair health. The older missionaries are plodding along much, I suppose, as heretofore, and the new missionaries are giving themselves diligently to language study, and at the same time find opportunity to do a good bit of other work. If we had only another minister now we would feel tolerably well equipped—excepting that I wish we had an industrial department.

**China.**—At our request, Rev. A. I. Robb has sent, for reproduction in OLIVE TREES, a photograph of the Tak Hing Chau Mission at the beginning of 1908. It is not necessary to indicate the individual missionaries in the group, as our readers are familiar with their faces, having seen their pictures, including those of the children, at different times in OLIVE TREES.



With his account of the first Christian Chinese wedding, which will be found on another page, Rev. R. A. Blair sends the following items:

The West River Medical Association met here on Wednesday of this week (Jan. 22, 1908). Those of us who are not members of the Association enjoyed very much the fellowship with the visitors. They were all present and took part in our

Wednesday evening English prayer meeting.

We are busy at the language. Sometimes I think that I am making some headway, but the most of the time it seems as if I was never going to learn Chinese. They say that it comes to you when you do not know it, so that is my hope. The schools are both closed for vacation.

We are endeavoring to give three days each week to dispensary work in outside villages, one day at Ma Hui, which is about ten miles and a half away, a day at Kwon Hui, which is ten miles away, and a day at Do Sing. Dr. Jean McBurney and I walk to the two first-named. We pass a number of small villages on the way, and frequently stop along the road to dispense or pull teeth. While we are at



COVENANTER MISSION, TAK HING CHAU, JANUARY, 1908.

In an official letter, dated Jan. 13, 1908, Dr. J. M. Wright gives some general items:

The health of the Mission is very good at present. The children are going through a siege of whooping cough, which is causing them some discomfort, but is not seriously interfering with health.

work a native helper sells gospels and tracts, and explains the doctrine. Places once very hostile to foreigners are quite friendly to us. Dr. Kate McBurney goes to Do Sing and is usually accompanied by a native Christian woman. They are readily received into the homes, and are doing a good work.

The places spoken of are called market towns; that is, certain days during the month a market is held. The people for miles around come to buy and sell. The market place is usually a vacant lot in the village, to which all articles for sale are brought. Our medicines and books are

carried in baskets by our native helper. On reaching the market place, we open our basket and begin dispensing, while the helper sells books and explains some portion of the gospel. The last few times at Ma Hui and Kwon Hui we were invited to go into the temple and dispense.

**AT HOME.**

**Allegheny, Pa.**—These items are from Central Board of Missions:

FINANCIAL STATEMENT.

	On hand Feb. 1.	Receipts.	Expenditures.	On hand March 1.
Indian Mission . . . . .	\$178.07	\$804.66	\$333.33	\$649.40
Southern Mission . . . . .	2171.50	182.31	608.33	1685.48
Sustentation . . . . .	903.95	5.00	.....	908.95
	Overdrawn.			Overdrawn.
Domestic Mission . . . . .	1670.90	224.94	250.00	1670.00

The Board of Sustentation will hold a meeting during the sessions of Synod. This will enable those persons who live in the bounds of Presbyteries which will not meet before Synod, to receive the amount of supplement due them.

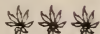
Clerks of Presbyteries are reminded that the Board will make its quarterly distribution at the meeting on the third Wednesday of April.

**Pittsburg, Pa.**—He Who makes no mistakes took to her heavenly home our sister, Miss Martha Miller, daughter of the late Capt. A. D. and Mrs. Martha Miller, Jan. 8, 1908. For ten years she was a beloved member of the Eighth Street Reformed Presbyterian Church, Pittsburg.

Though a great sufferer, she attended the sanctuary services with a degree of regularity that manifested her deep interest in the house of God.

We, the ladies of the Missionary Society, extend our sympathy to her mother and other members of the family who have been so sorely bereaved. With them we thank our Heavenly Father for the beautiful Christian character she revealed, for her cheerful, unselfish desire to be helpful and for her triumphant death. "Precious in the sight of the Lord is the death of His saints."

MRS. T. H. ACHESON,  
MRS. J. K. M. TIBBY,  
MRS. T. H. BOYD,  
*Committee.*



The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey?

But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, the best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of the buyer when we sell, and seller when we buy, if we want to deal fairly.—*Francis de Sales.*

## MONOGRAPHS.

### A WEDDING AT TAK HING CHAU.\*

We had a wedding here last Tuesday (Jan. 21, 1908), that was quite interesting. The contracting parties were both Christians. The groom is one of the teachers in the boys' school, and the bride is the teacher in the girls' school. She is the girl that Mr. A. I. Robb bought from slavery. He had her educated in Canton, and she has turned out a very good teacher. The wedding was a mixture of home custom with Chinese. Anything that was heathenish in the Chinese customs was left out. The ceremony was very much like a wedding at home, the great difference being in the costumes. The dressing of the bride is quite an elaborate affair. It takes over an hour to dress the hair alone, and I would not attempt to describe the result. Her dress was quite gorgeous. It was bright red, with very elaborate trimmings. She wore a veil which seemed like long cords hanging down to her feet. Then she carried a fan, which she kept up over her face also. She was not at all scared at being seen, however, and before she left the school she came out and let us turn four cameras on her.

She was taken down to the chapel in a chair. The chapel was decorated with flowers for the occasion. Dr. Scott acted

*\*For the illustrations in this article OLIVE TREES is indebted to Rev. A. I. Robb. The bride, a girl whom he ransomed from slavery about nine years ago and whose education at Canton was paid for by Olathe Congregation, appears in her attire just before going to the altar. The other picture shows the groom in the center with his attendants on the right and left.*

as organist, and the organ was a Victor talking machine. Dr. Wright kept the too inquisitive natives from too close contact with the organ. As the strains of a march floated out through the chapel, Mrs. Wright and Dr. Kate McBurney were seen marching up the aisle on the women's side, closely followed by the bride supported by a native Christian woman. The support was no mere nominal thing, as the bride was almost prostrated, and wept profusely during the ceremony, and all



I'M READY.

the rest of the day, I believe (a Chinese custom). When these four had lined themselves in front of the platform with their backs to the audience, Mr. A. I. Robb and his brother were seen marching up the men's side, closely followed by one of the theological students and Mr. Kempf, after whom came the groom and his personal attendant, a co-laborer in the

boys' school. The ladies had marched up and crossed over to the men's side before the platform, leaving the bride standing in the center. The two ministers went round in front of the ladies and stood facing the audience, while the attendants and the groom marched back of the ladies, stopping when the groom came alongside the bride. This left the bride and groom together in the center. The whole arrangement was as nice as any at home, and was carried out without a hitch, except that made by Mr. Robb. Mr. A. I. Robb performed the ceremony, which was by the bride and groom joining hands as



I'M COMING.

at home, and Mr. J. K. Robb led in prayer.

After the benediction was pronounced, the Chinese custom started. The ladies turned and marched down their own side, the bride going with them, and the men, including the groom, came down their own side. There was a hitch in the bride's chair arriving (a special chair having been

ordered to take her home). In the meantime the groom and his two native attendants came out to the front and four cameras were turned on them. The groom then started home in the chair that the bride came in. After quite a long wait, the special chair arrived and the bride was escorted down stairs and helped into the chair.

The bridal procession then started. There was a lot of men and boys carrying red banners. Then came a Chinese band playing a Chinese wedding march. Then the bride's chair with a large crowd following in the rear. As it is the custom to see the bride home, most of us followed after. When we got to the house the groom was waiting at the door to receive his bride. She was helped from her chair and escorted into her new home by Mrs. J. K. Robb and Dr. Jean McBurney, the groom going before and bowing very low. The ladies all went in after, but the men folks of us came home.

There was a large feast that evening at 5 P. M. for the ladies, and at 6 P. M. for the men. A bridal feast here is a great affair. This wedding was announced by Mr. Robb about two weeks previous at prayer meeting. An invitation was given to all to come to the feast; then we had a verbal invitation. The day before the wedding every one that expects to go to the feast sends the groom fifty cents wrapped up in red paper, with red cards containing congratulations. The missionaries also sent a large red banner with all our names written on it. They must have received over a dozen of these. Then the morning of the wedding we received invitation cards which were personal. In the evening, when all things were ready, a special messenger was sent with the announcement. When we arrived at the house, the bridegroom met us at the door and bowed us in. We bowed in return and wished

him much happiness. We were offered a small cup of tea as we entered. After we had been seated a blessing was asked at each table, seating eight persons. After the blessing, bowls of rice were brought, and following the rice we had a twelve-course feast. The first course was soup, and we had large spoons with short handles to sup it with. Then there were ten courses of meats, fish, duck, pork, etc., and each course differently prepared. The last course was fruit and cake. The meat was put on the table in large bowls or plates, and some one would lift his chopsticks and tell the rest to eat, and each one would dive in, and the best man first. If you get a bite of anything you do not like, it is good Chinese manners to spit it out or throw it on the ground with your chopsticks. There was always a dog around to pick up the crumbs that fell. You could have as many bowls of rice as you cared for, and tea was served at the close. During the feast the bridegroom would come around to see his guests and bow and tell us to "eat slowly," which is the Chinese way of saying take your time and eat plenty. As we went out, the bridegroom was at the door to bow to us again, and the custom is for each guest to slip into the bridegroom's hand at least 20 cents wrapped up in red paper. I enjoyed the feast very much. Some of their dishes are most palatable, while if you get anything you do not like, it is easy disposing of it. The bride does not appear when the sterner sex is present, but I believe she came out from her seclusion when the women folks were there.

I wish I could tell you of how great an advance this wedding was, over the usual Chinese custom; but those who are able will likely do so. One thing has come to my knowledge which I must mention. It is the custom that when a bride enters her husband's home that the first thing

she does is to worship the ancestral tablets. In this case, the first thing was to erect the family altar, family worship being conducted. We cannot realize the difference and the advance this means for the Chinese. This is the first Christian wedding ever known in these parts, and it certainly marks an epoch in family life here. We hope that there will be many such homes established and many such family altars erected. The erection of the family altar the first thing would not be a bad custom to have in the home land, even among Christians.

R. A. BLAIR.

#### YOUNG PEOPLE'S MISSIONARY MOVEMENT.

"The movement" is the outgrowth of a meeting of missionary secretaries held in New York, July 19, 1902. The name is a misnomer. While the object is partly "to train those who are younger in the Church in missionary activity, in habits of systematic giving, in leadership," etc., the great object is to reach the whole Church, "to conduct an educational campaign for missions, to make the entire membership acquainted with the facts, to prepare literature for missionary education, to train leaders," etc., etc. Special care is taken not in any way to antagonize or interfere with the work of individual denominations, but to co-operate with it through the mission boards. It does not enlist workers for the mission fields, nor solicit funds for their support. The money needed to carry on its work does not come from the boards, but from individuals who believe in the movement. The present Board of Managers is composed of twenty representatives nominated by the mission boards of the United States and Canada, and nineteen laymen chosen from the various churches. Our Foreign Mission Board has not as yet been invited to send a rep-

representative. That will be done, however, as it is the intention to have every board of an evangelical church represented.

The convention in Pittsburg, March 10-19, "the First International," was a success far beyond expectation. Exposition Hall, capable of accommodating nearly three thousand persons, was filled every session, and in the afternoons and evenings many were unable to obtain admission. The same was true of the parallel meetings in City Hall, in the evenings. Two thousand and seventy-seven delegates registered, thirty-one States were represented. Canada had one hundred and twenty-five delegates. Seventy-six missionaries were present.

The programme was carried out to the letter. All the addresses were of reasonable length and listened to with deep attention. Perhaps that of Robert E. Speer made the deepest impression. When he closed with the recitation of the Lord's Prayer, there was a silence almost oppressive. His affirmation that the Church to-day must get back to primitive methods to do effective mission work and the members go out in bands, as they did in the early days, evidently struck a responsive chord in the hearts of those composing that great audience.

More attention was given to China than to any other country. The changes taking place in that great empire, the opportunities for mission work, the remarkable success that thus far has accompanied mission efforts, were a revelation to many. The whole Church is evidently awakening to a realization of the opportunity for doing effective work in China, and also a realization of her responsibility.

The exhibit of literature, photographs, maps, charts, curios, etc.; the moving pictures and lantern slides were an object lesson not likely soon to be forgotten. There was no exhibit from our Church,

for the reason that our Board is not represented on the Board of Managers. It is altogether likely that before the next convention is held we shall be represented. An opportunity will then be afforded for an exhibit by our Church. This year we could have made a splendid showing.

Our denominational meeting, held Thursday afternoon, in the Eighth Street Church, was largely impromptu, but was very interesting. Dr. Headland, of Peking University, and Mr. S. F. Brockman, of the Y. M. C. Association, made addresses. Dr. Headland gave a talk on China in the Central Reformed Presbyterian Church on the previous Sabbath afternoon. The Chinese school of that congregation and Spring Garden Mission support each a student in the Peking University. The pupil supported by the Chinese school was a Christian and studying for the ministry. He was the first person killed during the Boxer uprising in the city of Peking. Both addresses were listened to with deep attention. Mr. Brockman explained why it is that those Chinese who come to our country come from the region of Canton. It is, he said, because of their superiority, their desire to improve, etc. The Chinese in that district are more progressive and likely to be more influential than those of any other district. Our Mission, he remarked, was in this respect well located and likely to have greater influence than others located among a less progressive population. Mr. Edgar, one of the students of theology, presented some very interesting statistics, showing the work done and the contributions made, etc., by our Church in comparison with the other churches. It presented our Church in a very favorable light. We would like to see those statistics published in the forthcoming volume of the Proceedings. That, however, is scarcely feasible.

During the entire proceedings there was not one word the writer heard that indicated the speakers had any sympathy with the "new theology." Again and again was the Bible held up as God's revelation to us, and the necessity of obtaining salvation through the atonement of the Lord Jesus Christ was constantly emphasized. The Kingly claims of Christ were not forgotten. Mr. Mott, in his closing address, emphasized the Kingship of Christ. One speaker presented briefly his views with reference to Christ's second coming. His address was not up to the average and made but little impression.

A selection of hymns was given to each delegate and used during the sessions of the convention in the service of praise. Special prominence was given to a well-trained quartet of male singers. There was a goodly number who could not unite in the service of praise and deeply regretted such slighting of the inspired book of Psalms.

A deep impression was made by the convention. A brother minister who sat next to me remarked, "I feel yet as if I would like to go out as a missionary, but I fear I am too old." One of the speakers remarked that just such feelings would arise in the minds of many, and made that the basis of an earnest appeal to those who were not too old to resolve now to go as missionaries, and not to postpone a decision until it is too late. As the result of the convention, there is no doubt, a number will give themselves to the work of foreign missions, while a much larger number will take an interest in it they never did before.

J. W. S.

#### MISSIONARY FACTS.

—These facts are extracts from advance sheets of a stenographic report of the First International Convention of the

Young People's Missionary Movement in the United States and Canada, held in Pittsburg, Pa., March 10-12, 1908. The addresses in full will be published in a volume which can be obtained from the Young People's Missionary Movement, 156 Fifth Avenue, New York, for \$1.25.—

**Korea.**—Although the history of the Church in Korea is not so long, nor the problems confronting the Church so great as in many other fields, we, too, have found it expedient to appoint a committee for the purpose of educating the Church in Korea along the line of missionary efforts. This committee is the creature of the general council of Protestant Missions in Korea. Its organization is simple, its object single, the aim being to educate the Korean Church to become more and more a missionary church. If the question is asked as to why it is necessary to have a committee on a mission field, the answer can be made in a sentence: It is because we have on the mission field a real church. In Korea last year there were two hundred missionaries upon the field; the number added to our Church rolls amounted to about 30,000. Was this the work of these missionaries directly? Certainly not. This work is done—and better done—by the native Church having a spirit of missionary service. In the spring of 1906 I stopped in a valley away in the interior of Korea to see a single Christian who lived there, having moved from a point where a church had been established. One year later, coming back to this same valley and calling at the home of this same man, he put into my hand a list of more than 200 who had been brought to accept Christ through his ministry in the valley in which he lived; and from this number we organized within the next few days three congregations. The object of our committee is not to stimulate interest, be-



cause the Church has this missionary interest, but properly to instruct and train the Korean Church, that it may be truly missionary and have deeply imprinted in it the principles of missions.

- - - It is through this agency of the missionary church that the real and the most far-reaching work is to be done in all of our mission fields, and I am glad to say that in our Korean Church this spirit has been instilled into the people.

I was reading an account of the ordination of the first seven ministers of the Church in Korea, and noted that one of the seven was set apart as a missionary to the Island of Quelpart, south of Korea, where the people have not yet had the gospel except by an occasional visitor, and he has gone forth into the field as a missionary in the spirit we are trying to instill into the Korean Church.—*Rev. J. L. Gardine.*

**Africa.**—I speak to you in behalf of a neglected people. It is a neglected continent. And, notwithstanding the fact that we have known that it is a neglected continent; that we have known that “there remaineth yet very much land to be possessed,” in all these years, notwithstanding that these people are most responsive to the gospel; they do not repel its coming; they welcome its coming. Mr. Verner is authority for the statement that he can stand at his mission, where he is working in the Congo Basin, and let his mind’s vision wander out to the west, to the south, to the east, to the north, and be conscious of the fact that forty thousands of people are waiting for the gospel over in that direction; that have sent embassies begging for the gospel to be sent to them from that little station at Luebo. And on the other side one hundred thousand, and another side four hundred thousand, that have literally sent embassies begging for the gospel to be sent to them.

My first Sabbath in Africa, I think, prints the most vivid picture on my mind that I know. We were at a native station. The native church was out to one side a few hundred yards away. As we approached the place nearly a hundred black men came out to meet us, singing a beautiful Zulu Christian song to greet us. We were told by the missionary that practically all of those men had been converted in the two years since Bishop Hartzell’s other visit there, and had been converted out of darkness of heathenism into the knowledge of the gospel of Jesus Christ. As they reached our station they turned away and preceded us into the church. When we entered they had ceased to sing, and they were not engaged in conversation. Every man, woman and child was on his knees, praying to their God and to our God; and I doubt not most of them thankful in their hearts that in the two years of the Bishop’s absence, or within the memory of their conversion, they had had what they called the white man’s God. And the “Amen” that went up from those hearts that morning seemed to me like the sound of far-off running waters. I never expect to hear the like again on earth. But sometime around the Great White Throne I imagine that I shall hear that last chord of the Amen, so musical and sweet, from those hearts that had been made white by the blood of the Lamb.

It is not simply a responsive people; it is a constant people. I hear them sometimes say, “Why, the African is volatile; of course, he will respond to you.” I want to say briefly that the African sticks when he becomes a Christian.—*Dr. Wilson S. Naylor.*

**Eastern Asia.**—More significant, however, than any of these changes in the Far East—industrial, commercial or even governmental—has been the educational revolution in China. In order to under-

stand the full significance of this change it is necessary for us to recall for a moment the nature of China's old educational system. The only avenue into any position of influence in the nation was through a series of competitive examinations, beginning in the district capitals, continuing in the provincial capitals, and culminating, to the few successful candidates, in Peking. The result was that the nation was absolutely in the hands of about 1,000,000 literati. Not only the form, but the substance, of this system had continued up to less than a decade ago, practically unchanged for two thousand years. This was not the most striking fact, but, rather, that two thousand years ago it was then behind the times. Even then the one sole aim of the teaching was to win men from the degeneracy of the present and get them to attain unto the civilization of two thousand years before. So less than ten years ago China still had her eye fixed upon the golden age of four thousand years ago. She was advancing backward and casting imprecations and pouring out denunciations upon the insistent modernism which was thrusting itself upon her. Here lies the explanation of China's conservatism. For centuries her great intellectual force has been held with the manacles of an effete scholasticism. For two thousand years her intellectual life has been a worthless Sahara. In September, 1905, by an edict of the Empress Dowager, this entire system was within one day absolutely abolished throughout the entire empire, and in its place has been established the most modern system of education which the Chinese could discover, namely, the American system, which they have taken through Japan. That day will at some time be recognized as one of the greatest dates in the history of the progress of the human race. On that one day one-third

of the human race cast off the chains that had bound them and advanced four thousand years in their ideals, determining to take their rightful place in the van of human progress. With America's educational system, as the accepted model of China and Japan and five hundred American teachers and five thousand teachers trained by Americans in the Philippines, who can doubt that the destiny of the Far East and of America is to be indissolubly intertwined? - - -

Missionary endeavor is an absolutely different thing to-day from what it was even ten years ago. When one thinks of the difficulties that had to be overcome in the earlier times in the propagation of the gospel, one is not surprised that there should have been throughout the world such large scepticism as to the ultimate outcome. No country has ever had a more able or devoted body of men than did China during the first thirty-five years of Protestant Christian effort. It included such men as Morrison, Milne, Medhurst, Wells, Williams and Legge. At the end of thirty-five years of endeavor the whole missionary force in China could show but six converts. Even as recent as ten years ago during the first three years that I was in China, I used often to have the feeling that we Christian workers were standing before a great stone mountain trying to drill holes with a pin point. To-day we see the mountain broken into fragments by the earthquake of God's power, and our duty but to pick up the fragments. The old systems and institutions that have held millions during centuries encased as in stone, have crumbled to dust, and half a billion people stand trembling upon the threshold of a new liberty. Superstition which served as an outerguard for Satan is retiring like the darkness of night before the glory of the rising sun. The cruel suspicion of the

missionary and the assumption that his motive was sinister, has in many quarters entirely disappeared. The ethnic faiths are dying or are dead. We are often asked, "Is it necessary for the missionary to fight Buddhism, Hinduism, Shintoism?" and so on. Not only is it not necessary to fight them, but all the missionaries in Eastern Asia to-day could not keep them alive if they would; their mummied forms fall to dust when exposed to the free air of the present age. The whole spirit of Christianity is progressive, aggressive, modern; the whole spirit of the old Orient was conservative, passive, backward, so that the missionary heretofore has had to fight the whole spirit, attitude and tendency of the people among whom he was working. The new spirit of the Orient is the spirit of the West. - - -

Dr. Milne, an associate of Dr. Morrison, made bold to prophesy toward the close of his life that it was not too much to suppose that *possibly* at the end of one hundred years there *might be* one thousand Chinese Christians. Before the time has expired we find nearly two hundred thousand Chinese Christians. Recently during one week's evangelistic campaign in Japan there was an attendance of 56,000 persons, and more than 1,700 earnest seekers, most of them from the student class. In the Philippine Islands there is a turning from a corrupt Catholicism to Protestant Christianity, which has overtaxed the strength and resources of the missionary body. Korea, however, which opened its doors to the missionary much later than China and Japan, leads them all in the marvelous growth of the Church. One of the leading denominations reports this year the gain of one thousand per cent. during the past nineteen years. In North Korea, where fifteen years ago there was not a Christian, there are now a thousand churches and

preaching places. Throughout the entire Church of Korea there was during last year an increase in membership of 50 per cent. It is estimated by those in the best position to know, that within our generation Korea may become as much of a Christian nation as Canada or the United States.

It is truly glorious to live in such an era; the privilege of leading at this hour of change and opportunity, one half a billion people into a new life is a task which well might be coveted by the angels. —*Fletcher S. Brockman.*



With unflinching faith, Dr. Morrison faced every danger, and toiled for fourteen years without getting a single convert. High and impregnable walls of superstition and prejudice stood between him and the teeming population of the land of Sinim. What would he say if he were told to-day that a great missionary conference was held in Shanghai last April; that the people of Canton, whose fathers banged the heavy city gates at his face, now proposed to erect a spacious hall in his memory, and that the Church communicants had swollen to 200,000? Would he be satisfied? "Yes," he would say, "so far as the results of the hundred years' work are concerned, but decidedly no, when the whole situation is taken into consideration." How could he be satisfied when out of 400,000,000 people only 200,000 are Christians, only one out of every 2,000? For the sake of saving one lost lamb Christ would leave the other ninety-nine behind. What shall we say when there is only one lamb saved while 1,999 are still gone astray? Cut up the map of China into 400 squares, and only one-fifth of a single square belongs to Christ, with a possible surrounding territory covering the remaining four-fifths of that single square. Oh, would there be a voice far more eloquent

than mine to convince you—leaders of missionary movements—that China is a field where the harvest truly is plenteous, but the laborers are few!

China is now wide awake. She sends students abroad, not by dozens and scores, but by hundreds and thousands, to study new learning, new mode of government, new commercial and industrial developments. She realizes her own great resources and possibilities, remembers her past glory, laments her recent humiliations, and bends all her energy toward securing her future place in the family of nations. But it is not mere commercial and industrial developments, great natural resources, strong armies and navies, wise government, that make a strong nation—it is "Righteousness that exalteth a nation." Neither the Chinese government nor the people know where and how to seek that righteousness. They are now groping about. The great Viceroy, Chang Chih Tung, the most distinguished scholar China has to-day, finding the inability of Confucianism to give moral strength to the young men in the numerous schools, ordered that the Bible be placed side by side with the Chinese classics to see what result that would produce. If we, bearers of the great light of the world, are not going to lead them to the path of righteousness, who else in the whole world is going to do it?—*C. T. Wang.*

#### THE SYNOD AND LAY-PREACHING.

The course of our Synod with reference to this subject has been remarkably consistent, as the accompanying summary of past deliverances will show:

The first committee on evangelistic work, consisting of J. C. Smith, J. R. Wylie, E. M. Smith and W. McKnight, reported in 1888. From that report the following extracts are taken:

"There ought to be united effort by

evangelical churches in reaching the masses. Sectarianism is our great hindrance in evangelization. There is a broad platform of unity among evangelical churches on which we can stand and upon which we ought to invite others to stand with us, in the effort to win a lost world to Christ. Instead of cultivating an exclusive spirit and being on the lookout for points of difference and magnifying these differences between ourselves and others, let us rather consider the countless points of unity and co-operate with all God's people to the limit of truth and duty."

"Congregations where there are ability and opportunity ought to employ paid lay-workers, male or female, in missionary labor."

"The whole membership of the Church ought to go to work. Too long the burden of work has been rolled on to the shoulders of the ministry, and the few who are willing to spend and be spent for Christ. The command, 'Go ye,' etc., reaches to every follower of Christ. So the early Christians understood it. From Acts 8:1, 4 we learn that all the disciples were scattered abroad from Jerusalem 'except the apostles,' and 'they went everywhere preaching the word.' From Acts 11:19, 20, we learn that this work of the membership was carried on until Antioch was reached. So the Holy Spirit in Rev. 22, 17, tells us, 'Let him that heareth say, Come.' - - - There are many who have a talent to speak for Christ both publicly and privately. Let that talent be brought out."

In 1889 action was taken as follows:

"*Resolved*, That the students of theology, especially those employed by our congregations, shall be permitted to occupy our pulpits under the direction of the pastor."

In 1890 the following resolution was adopted:

"*Resolved*, That the question of the of-

ficial recognition by the Church of qualified and devoted laymen engaged as opportunity may afford in the lines of reform and evangelistic effort be referred to the Standing Committee on Evangelistic Work, to be reported upon at the next meeting of Synod."

The report of the committee in 1891 contains an earnest defense of evangelistic work. With regard to the employment of laymen, it has this statement: "There is much work to be done that is not official work. It can be done by qualified persons and organized agencies, with no reflection whatever upon the efficiency of the pastor." The first recommendation is in favor of "the holding of special or revival services in all our congregations, in which every one shall have an opportunity to speak or to testify for Christ." The committee was W. M. Glasgow, J. M. McElhinney and J. Milligan Wylie.

In the report of the committee in 1893 is the following reference to students and evangelistic work; the committee was T. H. Walker, T. H. Acheson, W. M. Glasgow and Robert Speer: "The students in our seminary should have practical training in evangelistic work. They should be required to make practical effort along this line every Sabbath while in the seminary. In the intermission a portion of his time at least should be spent in some one of our city congregations, in missionating in the vicinity of the Church, in holding evangelistic services, prayer meetings, etc., under the direction of the pastor. Not only will this be for the good of the Church, but of incalculable good to the students in fitting them for their duties as 'heralds of the gospel.'" --- "We recommend that the seminary faculty be directed to secure, if possible, evangelistic work for the unlicensed students during the summer months."

This recommendation was not carried

out, and in 1894 it was renewed by the committee, consisting of T. H. Acheson, M. A. Gault and Wm. Anderson. Nothing, however, came of it.

It is not necessary to make further extracts. I have examined carefully the deliverances of Synod. There is no conflict. All are in harmony with the first report on evangelistic work, and with the resolution allowing unlicensed students to preach.

On the first Sabbath of September, 1887, the Central Allegheny Congregation started a Sabbath school in Spring Garden Borough. Mr. T. H. Walker, an unlicensed student, was the first missionary employed. The chapel was occupied for the first time on Dec. 23, 1888. Both of the then professors of the seminary took part in the services. No objection was made to Mr. Walker preaching on Sabbath evenings. Compromise Street Mission was opened on April 21, 1895, and the chapel was occupied for the first time on May 19, 1895. The following unlicensed students have missionated for us during the summer months: Messrs. Carson, Clarke, Dodds, Elliott, Eelsey, Euwer, Finney, Greer, Jack, Kempf, McBurney, McFarland, McCarroll, McCullough, McIsaac, Piper, Robb, Samson, Sanderson, Smith, C. M., Smith, A. T., Speer, Walker, Wylie, Yates; a total of twenty-five. A large number of others, who were in attendance during the existence of the missions, preached as occasion required. Until a short time ago, I never heard of there being the least difficulty getting students to preach. I have received word from not a few of those who have labored in the missions of the benefit derived, not merely financially, but in preparation for the work of the ministry. Until lately, so far as I know, no objection was ever made to students thus preaching when unlicensed under the direction of the pas-

tor. In the annual joint reports of the professors such reference is made time and again to the work of the students, as the following, taken from that of 1900: "The students have been employed in the Sabbath schools and missions of our congregations in these cities. They have given valuable assistance in conducting services on the Sabbath, and in the mid-week prayer meetings in the Home for the Aged."

The training that comes from conducting such services is of incalculable benefit. Other seminaries realize this. For instance, the Allegheny United Presbyterian Seminary assigns the students of the first year to the different congregations of the Church in the vicinity, to labor under the direction of the pastor. A small compensation is given.

Full statistics are now being gathered intended to show the attitude of the different churches on this subject. They will likely be published before the meeting of Synod.

J. W. SPROULL.

### THE GOSPEL FOR OUR TIMES.\*

We are persuaded that the conversion of sinners to God by the preaching of the cross is the greatest miracle of the ages. The gospel of Christ crucified and Christ enthroned is what Boston and every other city needs, what our nation and every nation needs. "It is the power of God unto salvation to every one that believeth."

#### It is the power of thought.

A tornado is a destructive force. But God is in it. It is His agent, guided by His wisdom, moved by His hand. It demolishes cities, sweeps down forests. The gospel is God's power. It overthrows systems of iniquity, brings down the strong-

\*Closing sentences of a sermon on Paul's experience, as recorded in I Cor., 1, 22-24.

holds of sin and Satan. In the stone quarry a great rock is taken from its bed. The workman drills holes in a row across it. Then he places wooden pins in each hole. Then he pours water around the pins. The pins swell, and presently the rock cleaves asunder. When Francis Xavier went to China and saw their caste system of idolatry, he cried, "O rock, rock, when wilt thou break?" In 1807, Dr. Morrison went to China. He drilled in the rock. He mastered the Chinese language, made a grammar and lexicon. And he translated the Bible into the Chinese language. That burst the rock, and floods gushed and ran in the desert like a stream.

A battle seems to be a confusion of noises and movements. But the general surveys the field from the height with his field-glass. He strikes the enemy's center with his artillery, then the right wing and then the left, just as you use your revolver, until the line is broken, and then he charges the broken line with his infantry, and the day is won. Every move is a part of his well-ordered plan of battle. So our Lord is ordering the great battle of Almighty God in the world to-day. He is striking the Greek anti-Christ in Russia, and the Latin anti-Christ in France and other European countries, and paganism in China, and Brahmanism in India, and secularism in England and America, and soon the enemy will be in full retreat.

You go into the great carpet manufactory in Clinton, Mass., and see wheels and spindles and belts and shafts, and hear the buzz and rattle—all is confusion. But you go at last to the finishing room and see the beautiful fabric which results, and that is the product of one mind, a thing of beauty. So the gospel enters the sinner's heart and he is a new man, the beauty of the Lord our God is upon him. It enters the worldly home, and all is changed. Order, peace, joy and love pre-

vail. It enters a community, and social, commercial, civil and political life is renewed. It enters a nation, and there is a new heaven and a new earth come down from heaven. All things are new. Regenerated China will have a beauty all its own. Regenerated India will have its peculiar beauty. Regenerated Spain, France and Italy will each have a beauty peculiar to itself. But regenerated America will be white and black and yellow and red—all fused and welded, indwelt by the Spirit of God, and moulded by the holy law of God—one great, grand and glorious nation, the survival of the fittest in all races. And the Church will then be fair as the moon, clear as the sun and terrible as an army with banners, because the nations bring their glory and honor into her, by the three gates on the north, the three gates on the west, the three gates on the south and the three gates on the east. “And many shall come from the east and from the west and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God.”

**It is the Word of God, reinforced by the Holy Ghost.**

“The words that I speak unto you, they are spirit and they are life.” Moses was forbidden to enter Canaan because he smote the rock twice in anger instead of speaking to the rock, and it would have obeyed, and rebuked Israel, as the dumb ass speaking rebuked the wayward Balaam. The first time Moses was to smite the rock to symbolize the death of Christ. The second time he was to stand before the rock and speak to it to symbolize the power of the gospel spoken by Christ’s ambassadors and accompanied by the Holy Ghost. Ezekiel’s preaching moved the dry bones because the Spirit was in it. The preaching of Peter converted three thousand because Jesus shed forth the Holy

Ghost. “My word shall not return unto Me void; it shall accomplish that which I please, and prosper in the thing whereto I have sent it.” The missionaries gather a multitude of souls into the Kingdom and transform the lives of the most vile because the Spirit of God is in their message.

**It is the power to comfort in trouble and death.**

The man whose sins are forgiven and who has a title to eternal glory can endure any affliction with patience and joy. To the believer death is emancipation. He sleeps in Jesus. He departs to be with Christ, which is far better.

Going down Long Island Sound on the Fall River steamer, we noticed as the sun set and the gloaming began to gather, the lights on the shore began to shine. The captain, standing by the rail, remarked as we spoke of them, “Those lights have been burning the last hour. But you could not see them until it began to get dark.” That is the way with the believer. He has the promises to light his path down through the dark valley of death. But he does not see them until the shadows of death begin to gather. Then he recognizes that they were burning brightly all the time. “Though I pass through the shadow of death I will fear no evil, for Thou art with me, and Thy rod and staff comfort me.” “O death, where is thy sting? O grave, where is thy victory?”

When Bunyan’s Christian was in the house of Interpreter, he was taken to rest in a chamber whose window looked toward the east. The chamber was called “Rest.” The believer rests in his grave as in his bed until the resurrection morning. This is the blessed hope our missionaries are carrying to the dying heathen. And when they believe, death is robbed of its sting and the grave of its victory for them.

J. M. FOSTER.

## EDITORIAL NOTES.

The Board of Superintendents of the Theological Seminary will meet in Seminary Hall, Allegheny, Pa., Tuesday, April 27, 1908, at 9 A. M.



Treasurer Walter T. Miller reports the following contributions received for

### Semi-Centennial Fund

between February 18 and March 18, 1908:

Mr. and Mrs. James Milligan, of New York, N. Y.....	\$100.00
Joseph McNeill, of Cassaymua, N. Y.....	3.00
The late John Manderson, from his mother of 3rd N. Y. Cong., specially for China.....	20.00
Martin Davis, of Princeton, Ind....	40.00
Miss Isabella Adams, of Brooklyn, N. Y.....	10.00
Mr. and Mrs. Morris M. Edgar, of Worcester, Mass.....	5.00
J. L. Patterson and family, of Baldwin, Ill.....	10.00
Rev. W. J. McBurney, of Content, Alberta.....	25.00
Rev. S. R. Wallace.....	2.50
Y. P. S. of Blanchard Cong., additional .....	5.00
Junior Society of Winchester Cong., specially for Suadia.....	5.00
Specially for Mersina.....	5.00
Junior Class in Sabbath School, New Concord Cong.....	1.00
Mr. and Mrs. W. S. Wilson, of Sparta, Ill.....	20.00
A member of Geneva Cong.....	25.00
Friend of Missions, of Winchester, Kas., specially for Syria.....	50.00
Specially for China.....	50.00
Rev. R. J. Dodds and wife.....	25.00
Miss Ethel Elsey, of Hetherton, Mich. ....	10.00

Miss Ellen D. Moffat, of Amherst, N. S.....	\$1.00
M. M. Gregg Missionary Society of Central Allegheny Cong., specially for Suadia.....	25.00
L. M. S., of Superior Cong.....	10.00
L. M. S., of New Concord Cong....	10.00
A member of 2nd N. Y. Cong.....	50.00

Adding these \$507.50 to the total reported in March OLIVE TREES, the contributions to this memorial fund now amount to \$5,055.18. We should be glad to report the fund complete in the May number.



Treasurer Walter T. Miller acknowledges receipt, through OLIVE TREES, of Five Hundred Dollars from some of the young people of Second Congregation of New York, toward the salary of Missionary to Cyprus.

He also acknowledges receipt through same channel, of Three Hundred and Seventeen Dollars from the women of Second Congregation of New York and their friends for Mountain Schools in Syria.



When renewing for OLIVE TREES, Mrs. M. B. Wright, of Waukesha, Wis., inclosed ten dollars for the missions of the Church in memory of her child, and one dollar and fifty cents for the American Bible Society.



*The Intercollegian* for March contains a list of 275 volunteers who sailed for the foreign field during the calendar year 1907.

According to Mr. F. P. Turner, General Secretary of the Student Volunteer Movement, "the reports received show that 547 new missionaries were sent out by the



different Boards of the United States and Canada. Of the 240 men, 136, or 56 per cent., are volunteers, and of the 185 unmarried women, 112, or 60 per cent., are volunteers."



We are indebted to the Young People's Missionary Movement for

**Report of the Board of Managers to the First International Convention,**

which contains many facts of importance with regard to the movement. The advance sheets of the stenographic report of the addresses have also supplied missionary facts of peculiar interest that are published in this issue of OLIVE TREES and will lead many of its readers to buy the volume. The price is nothing compared to the value of its contents, and we advise an early application to Young People's Missionary Movement, 156 Fifth Avenue, New York. Do not forget to enclose \$1.25 for this new book.



OLIVE TREES is very glad to make the following important announcement for the benefit of its readers:

The Laymen's Missionary Movement has arranged to have a men's meeting in Carnegie Hall, New York, on April 20, at 8 P. M., when Secretary Taft, Mr. Silas McBee (editor of *The Churchman*), Mr. John R. Mott and Mr. J. Campbell White will speak. There will also be presented a preliminary report of the Laymen's Commission, which has been making a personal investigation of foreign mission fields this year. Over sixty prominent laymen of all denominations are members of this commission. Secretary Taft has seen much of mission work in the Philippines and in other parts of the Orient, and will speak of his observations of the work and of the interest of the nation in the missions of the Church. Admission will be by ticket only. A limited number of

tickets will be allotted to each denomination. Men wishing to attend from a distance should apply for tickets with stamped envelope for reply, to Laymen's Missionary Movement, 1 Madison Avenue, New York.

This Laymen's Movement was inaugurated in New York City in November, 1906. Since that time it has been taken up heartily in all parts of the United States and Canada. A commission of six laymen went by invitation to Great Britain last summer, and the movement was at once organized both in England and Scotland. The secretary of the movement in Scotland is now spending some weeks in the United States and Canada, studying the methods by which whole cities have been able to double or treble their missionary offerings this year.

The meeting in Carnegie Hall will be in the nature of an international meeting of the movement. Men will be present from all parts of the United States and Canada.



The Student Volunteer Movement, New York, has sent us—

**The Unfinished Task.** By James L. Barton, D.D. Cloth, 50 cents. Paper, 35 cents.

In preparing this volume the author has rendered important service to the cause of Christ. Having defined what is implied in the "evangelization of the world," he enforces the obligation to undertake the task by three very suggestive reasons: (1) Self-interest demands the evangelization of the world. (2) The people of the world are in need of what Christianity alone can give them, and (3) Loyalty to our religion demands that Christians engage in a world evangelizing effort. There are indicated the extent of the undertaking in Mohammedan, pagan, and nominally Christian countries, and

fifteen formidable obstacles that lie in the way of success.

To encourage perseverance in the enterprise, in the face of these seemingly insurmountable difficulties, two chapters are devoted to the successes of the early Church and those of the nineteenth century, while in another chapter there is an admirable discussion of the "Adequacy of Available Resources" under twelve particulars. In the impressive appeal with which the volume closes—"Shall we finish the task?"—Dr. Barton says: "We are not dealing with a vague and impractical theory, but with matters that have a direct bearing upon the life and thought of every Christian man and woman. No one, conversant even in a measure, with the great problems that gather about the supreme duty of the Church of Jesus Christ to evangelize all nations, can lightly turn away and say, 'These matters do not interest me.' As well might the man of intelligence claim that he has no interest in questions that attract and hold the attention of the intellectual world, or the athlete hold that he cares nothing for physical exercise. Foreign missions are the expression of spirituality in its greatest fullness and power, and as such, command the attention of all who have part in the Christian life."

We know of no book that, in arrangement, comprehensiveness and aptness of expression, excels "The Unfinished Task" as a text-book for mission study. We cordially commend it to students in Geneva College and in the Theological Seminary, Young People's Societies throughout the Church, and all who would be thoroughly acquainted with the missionary needs and opportunities of the hour. The low price places it within the reach of every one.



The Bible Teachers' Training School,

New York City, announces a course of lectures on "Present Day Jewish Problems," to be given by Rev. Louis Meyer, Field Secretary, Chicago Hebrew Mission, and Assistant Editor *Missionary Review of the World*, in the chapel of the Reformed Church, Madison Avenue and Fifty-seventh Street. The lectures are to be at 4 o'clock in the afternoon on

Thursday, March 26.—"Judaism."

Tuesday, March 31.—"Judaism," continued.

Thursday, April 2.—"Judaism," continued.

Tuesday, April 7.—"Zionism, the Shaking of the Dry Bones."

Thursday, April 9.—"Is Israel to be Restored to Palestine?"

Tuesday, April 14.—"How Some Jews Found Christ."

Tuesday, April 21.—"Two Master Gentile Missionaries Among the Jews."

Thursday, April 23.—"The Outlook of Jewish Missions."



*The Missionary Review of the World*, published monthly by Funk & Wagnalls Co., 44-60 E. Twenty-third Street, New York, at \$2.50 a year, comes regularly to our table. The March number contains, besides "Signs of the Times" and brief editorials, valuable articles on "The Plight of the Greek Church," "The Religious Implication of the Monroe Doctrine," "The Murdi Mission, West Africa," "The Business Side of Missionary Life," "When I Went to Church in Korea," "Practical Results in Korean Missions," "With the Japanese Vanguard in Korea," "The Japanese and Missionaries in Korea," "Is America Making Criminals?" and "Strangers from Rome in New York," as well as fifteen pages of general missionary intelligence. No one can well afford to be without this magazine.

## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1908.

REV. JAS. S. STEWART.....	}	<i>Latakia, Syria.</i>
REV. ANDREW J. MCFARLAND.....		
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS ZADA A. PATTON.....		
REV. J. BOGGS DODDS.....		<i>Suadia, via Alexandretta and Antioch, Syria.</i>
REV. C. A. DODDS.....	}	<i>Mersina, Asia Minor.</i>
JOHN PEOPLES, M. D.....		
MISS EVADNA M. STERRETT.....		
MISS ELMA FRENCH.....		
REV. WALTER MCCARROLL.....		<i>Larnaca, Cyprus.</i>
CALVIN MCCARROLL, M. D.....		<i>Nicosia, Cyprus.</i>
REV. A. I. ROBB.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. R. A. BLAIR.....		
REV. WILLIAM M. ROBB.....		
REV. ERNEST C. MITCHELL.....		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS JEAN MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M. D.....		
MISS MARY LENA WILSON.....		

## HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1908.

REV. W. W. CARITHERS, <i>Indian Mission,</i> <i>Apache, O. T.</i>
REV. J. G. REED, <i>Southern Mission,</i> <i>Selma, Ala.</i>
MR. WILLIAM CARSON, <i>Jewish Mission,</i> <i>800 So. Fifth Street, Philadelphia, Pa.</i>

## POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, 82 Beaver Street, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony-Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Rev. R. C. Wylie, D. D., 810 South Avenue, Wilkensburg, Pa.

**MAP OF THE MISSION FIELDS OF THE REFORMED  
PRESBYTERIAN CHURCH  
IN SYRIA, THE ISLAND OF CYPRUS, AND  
ADJOINING PARTS OF TURKEY IN ASIA....**

This map is about 60 x 65 inches in size, conforms to the best geographical authorities and the workmanship is in all respects of standard quality.

It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

The regular price of the map is \$3.00.

Any one wishing a copy can have it mailed to his address for 50 cents and 13 cents for postage.

ADDRESS

**JAMES S. TIBBY, 411 Penn Building, Pittsburg, Pa.**

ROBERT L. McCLEAN

Telephone, 416 Bryant

**WM. McCLEAN'S SON**

**Undertaker and Embalmer**

253 WEST 39th STREET

Notary Public

NEW YORK

**WILLIAM R. JENKINS,**

**Publisher, Bookseller, Stationer and Printer.**

Publisher and Importer of FRENCH BOOKS,

851 & 853 SIXTH AVENUE,

N. W. Cor. 48th Street,

NEW YORK.

Card Engraving, Stamping, Wedding Invitations,

PICTURES AND PICTURE FRAMING.

SEND FOR CATALOGUE.

Telephone, 2700 Worth.

Established 1860.

**THE J. W. PRATT CO.**

Printers and

Manufacturing Stationers,

52 to 58 DUANE STREET,

NEW YORK.

**MACKEOWN'S**

EYESIGHT TESTING ROOMS  
FOR SPECTACLES

21 West 42d Street, New York

Telephone, 2533 Bryant

1215 Bedford Avenue, bet. Halsey and Hancock Streets, Brooklyn, N. Y.

**JAMES S. TIBBY, Sharpsburg, Pa.**

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY, BOOK OF DISCIPLINE, MINUTES OF SYNOD, CONFESSION OF FAITH, GLASGOW'S HISTORY OF THE CHURCH, TALES OF COVENANTERS, POETS and POETRY, ROMANISM ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES